42: Vanoverbergh E-5 (no date) 1936-1938 OA1 Philippines
Apayao OA5
Isneg



764 When the first outburst of lamentations, in the case of our dead
292 Isneg, has come to an end, the bystanders at once proceed to the preparation of the *innát* or corpse. The latter is first stripped of its old clothes, and carefully washed and cleaned; after that it is wiped dry and finally dressed up in the best clothes available. Some natives do not even shrink from clothing the corpse in silk, if their means allow such luxury; at any rate, it would be utterly shameful to the Isneg not to dress a dead body decently. This latter performance is called *magpaar-armát* (transitive: *paarmattán;* from the stem *armát*, "garments"). As has been stated before, each garment is partially torn (*máxăyxăy*) at one side.

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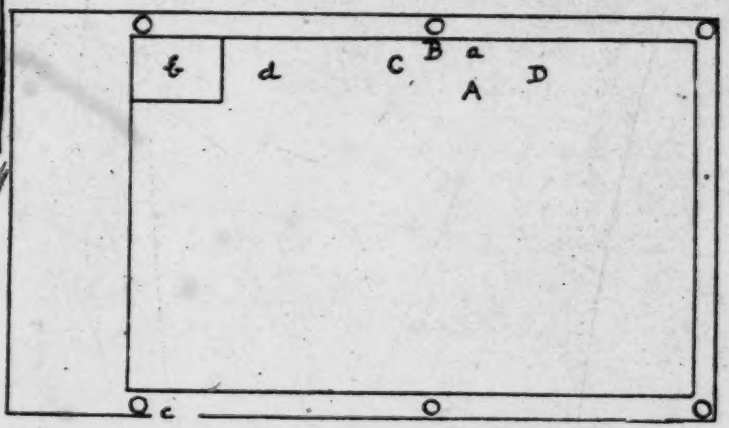


FIG. 3. FLOOR OF AN ISNEG HOUSE

A, Place of bier; a, place of the head of the *innát*; B, place of the *innát* in sitting posture; C, place of the *aróbon;* D, place of mourning relatives; b, hearth; c, door; d, place of woman in childbed.

764 In some places they insert a few *libnó* herbs in the clothes of the
775 *innát* for the following reason: on its way to the realm of the dead,
772 the *kaduduwá* is supposed to pass through a camote or sweet-potato field, in which there is a hut inhabited by an old woman, who is intent on taking away from all passers-by their provisions and all their belongings; but if the latter have *libnó*-herbs about their person, the old woman is powerless and they pass along unscathed.

764 In the meanwhile some others have been preparing the *tádag* or bier. The *tádag* consists of a certain number of entire bamboos, tied

342 arch, and the end peaks of the ridge are extended out-
335 wardly to a remarkable distance. The roof line runs from these peaks in long, graceful inward curves down to the corners of the building. Two by four inch purlins spaced at about six feet are placed on the trusses; and over these are bent the two by two inch roof rafters, spaced at about a foot, on which is laid a mat of *runo* (a tall reed-like grass) stalks. On this support is fastened, shingle-fashion, a thick layer of *runo* tops, which have long leaves. This thatch will probably last for fifteen years before it needs renewal. Durable rattan is used for all fastenings. The two by twelve inch floor joists are set about a foot apart on heavy sills some twelve feet above the ground. The flooring is a mat of long lengths of pencil-sized round rattan. The floor sills are secured to the insides of
[352] the posts; while the wall sills are on the outside. The two-foot space between is finished in a low, raised platform running around the four sides of the room. This is used for sitting, and for storage of various articles, leaving the floor clear. The walls are of hewn inch boards placed perpendicularly and set in grooves cut in the top and bottom sills. There are three very small windows on each side of the house and one small door on one side toward an end. The wooden cover-
[417] ings of these openings, close flush with the walls. En-
[355] trance to the door from the ground is gained by a
[23] ladder which is pulled in at night. There are also several dogs which start howling at the slightest unusual noise. Thus, the occupants are quite secure from their enemies at night.

[352] There is little furniture in the house. On the
354 floor near one corner, opposite the door, is placed a

low box about three feet square, filled with earth. In its center are set on end three long stones in a triangular position, which hold the clay cooking pot over the fire beneath. Fire is obtained by striking flint with steel and kindling tinder with the spark; or by rubbing two bamboo sticks together. There are also a round-bottomed iron frying pan and various paddles and ladles. Above the stove is a drying rack, and against the end wall are secured shelves which hold the old Chinese plates and other articles and materials. This end of the room is used for the kitchen, sometimes as the dining room, and as a general work shop. Woven sleeping mats are used, and there are chests for the securing of precious articles. Light from the fire furnishes illumination at night.

There should also be several lovely old ancestral Chinese jars, *gasi*, probably of the Ming dynasty period. In these is kept the *basi*, a pleasant wine made from the juice of the sugar cane. These ancient Chinese jars are much prized by the people. They have a typical shape, and range in size from one to three feet in height. Some of them have dragons and other figures embossed on them. Others have pictures of Chinese scenes and conventional patterns: this being especially true of the white jars with blue designs. They are glazed; some in lovely shapes of brown, yellow and blue. The people have quite a lore about them. There are a number of different varieties and different qualities in each variety. The *dordori* stands first; next is the *garadogod*. Some of the others are the *dinalasan*, *banaag*, *kindi-ingan*, *binilibil*, *boddi* and *sarang*. Much of the wealth of the Apayaos is held in these jars, together with the beads.